/141 cont./

231 233 422 Every member of the family knows every head of its herd of livestock, and the men every head of the large livestock of the entire village. Nevertheless, marks of ownership are used, which, for the horses, consist of branding irons with the first initial of the owner, such as are used by the colonists and may be bought there. The cattle have as marks of ownership small cuts in their ears in the form of a triangle, square, or semicircle, or a corresponding piercing of the ears. Pigs and sheep have the same marks of ownership in their ears.

231 ● 236 [262] [422] [437] Sheep (pĩa) are kept chiefly for their wool, though they are also eaten. The total stock of the village, however, is so small that only every third family on the average owns one or two sheep. The other families must obtain the wool they need from the sheep owners in exchange for other things (see under "Trade and Transportation" /see p. 92 /). /142/ Pigs (čúče) 231 [422] are greatly coveted because of their meat, but there are not enough of them so that every family can own one, only about every second family. Like all the other domestic animals, they roam about freely in the vicinity of the farmyard and must forage for their food. They are prevented from getting into the fenced fields by having a frame made of three sticks hung around their necks.

[343] [232] Stalls for the animals or regular and special feeding or care are unknown. The owner puts rock salt in the pasture areas for the cattle and horses every Sunday. Occasionally scraps of arracacha or maize are thrown in front of the house for the pigs, which must then forage for them. Chickens (ătaly; rooster = 235 atalyepĩtste, chick = atalyelúčkwe are now and then fed with maize or peck at the arracacha lying about in the dwelling. To feed baby chicks the woman chews some maize and spits out the [685] mash for them. Every family has a few chickens, but their number does not grow large because foxes and neighbors are always [422] stealing those wandering free. Hence the average figure remains 231 at only two to three chickens and a rooster per family. In many 262 houses guinea pigs (fits) run about, living on refuse from the kitchen and, when roasted, prized as a delicacy.

/149 cont./

283 market or on other errands; when spinning agave fibers, they sit in front of the beam around which the fibers have been tied to dry.

● [236] Sheep wool (kas) is roughly cleaned and for spinning is wound, unwashed, around a rod (Ill. 179 /see p.280 /). The latter is 60-150 centimeters long and is gripped under the arm by its lower part. On its upper part it has a notch in which is fastened a string to wind around the wool and hold it on the rod. To prevent it from drying out too much, which would make spinning difficult, it is protected by being wrapped in leaves or by a cloth.

After several meters of thread have been spun and wound on the lower part of the spindle, it is removed from there and wound on the upper part. In this wound form, that is, still on the spindle staff, the thread, after the removal of the whorl, may be used as [236] a shuttle in weaving garments. For weaving the colored belts of the women, however, and for making the wool coca bags, not the simple, but the twisted wool thread is used. The agave threads are even twisted on principle for every type of use. For this purpose two single threads are twisted into a double thread 283 in a rotating direction counter to the spinning direction. This 462 process is carried out differently by men and women. The former twist either with the hand on the upper thigh or use a special instrument, the klafica, with which the strongest ropes are also made, whereas the women use the spindle even for twisting. The direction of rotation of the twisted thread is different for men and women. Depending on the material, the former use the Z-twist in their handwork, the women the S-twist in their work with the spindle. In the twisting or ropemaking with the klafica done by the men, the S-rotation prevails. (For indicating the /150/ direction of rotation according to these two letters, the direction of the front, diagonal part of the vertically held thread, which runs parallel to the middle part of an S or Z, is the determining factor [Fig. 34 /see p. 256/].)

/322 cont./

231 arracacha. Dogs, cats, and pigs live, the first on kitchen refuse, the second by hunting mice, and the last on grasses and roots from the thickets. They are not familiar with breeds of cattle, hogs, and sheep. Only the guinea pig is regarded as American, while the other animals are said to be genuinely Spanish.

●[236] Sheep seem to have emotional value because they provide the wool for people's clothing. They are kept with affection and rarely sold or eaten.

Dogs also seem to have emotional value because of being the guardian of the houses and fields. In addition, they have symbolic value: they are the iron curtain, the protective barrier against the dark memory of the Pijao. If the latter were to reappear again, the natives argue, they would not be able to approach /323/ the houses, because dogs live there, which would inspire fear in the Pijao, for they are so dangerous for them that mere contact with their footprints or their hair would kill them. In the legends and tales there is frequent reference to these de-
[552] fensive concepts. The dogs have special names: Guagás (white),
[685] kuchi (black), salgento, pitán, policía. Dogs that eat sheep are invariably killed with a shotgun without previous consultation with the owner.

[262] Guinea pigs are the favorite food of children. They kill
[252] them by strangling them and eat them boiled. These animals are
[782] not used as offerings to the Duende. Nor do they serve as presents
[755] for friends or relatives. They are also used to combat mental illness by covering the patient's forehead with the entrails of the still living animal.

235 They "cuidan" /show special attention/ to favorite persons
[554] with chickens and eggs. They have mingas with turkeys. Eggs
[262] are consumed, but in general they are sold.
[432] They use the honey and the wax from the hives of wild bees.
222 The honey, they say, is good for persons who suffer from "cold."
237 With the wax they soften hide lassos, and they occasionally use it
[757] for illumination. Domestic hives do not exist.

231 Wild animals, such as parrots, chicaos /a kind of bird/, squirrels, and micos, are never domesticated.